

Monthly Magazine of Vedanta Ashram & Mission

Vedanta Sandesh



Year 27

July 2021

Issue 1

Cover Page



The cover page of the July 2021 issue of Vedanta Sandesh is an awesome picture of the Great Indian Hornbill (*Buceros bicornis*). This lovely picture was clicked by Swamini Amitanandaji near Shivkhola, near Darjeeling in April 2021. It is exclusively found in the Indian subcontinent and some Southeast Asian countries.

The most prominent feature of this huge black & white bird is the bright yellow and black casque on top of its massive bill. The casque is hollow. The wing beats are heavy and the sound produced by birds in flight can be heard from a distance. It is predominantly frugivorous - feeding on fruits. It is a long-lived bird, and has been seen living for nearly 50 years in captivity. It is the state bird of Kerala and Arunachal Pradesh in India.

Every bird, like every other living being, is a unique creation of God, and seeing their awesome beauty one just exclaims - Oh My God.

Om Tat Sat



Vedanta Sandesh

July 2021

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सम्यग्विचारतः सिद्धा
रज्जुतत्त्वावधारणा।
भ्रान्त्योदित महासर्प
भयदुःखविनाशिनी।।

The fear and sorrow created by the delusory serpent in the rope can be ended only after fully ascertaining the truth of the rope through steady and balanced thinking.


Vivekachoodamani - 12





Message from Poojya Guruji

SHABD PRAMANA

 Shabd Pramana alone is the 'means of knowledge' for the knowledge of Self. Self-knowledge can never be got by any direct or even indirect experience - pratyaskhadi-anubhuti. Perception or any experience for that matter, can only be of something which is an-atma, meaning, that which is not-self. What we expe-

“Shabd Pramana is the 'Means of Self-Knowledge'.”



Shabd Pramāṇ

rience is always some 'object', while the one who experiences the object is the 'subject'. So it is always a very tricky matter to appreciate even the very methodology of the cognition of Self. If the subject is strived to be experienced, then that very moment we

“If 'Subject' is experienced, then it shall become an 'Object'.”

unconsciously make it an 'object' of knowledge, and every object is always limited, inert and perishable - and thus can never be the truth of the knower. So a jigyasu is in a catch-22 situation. If we do not try to know then obviously

Shabd Pramana

we will never know, but when we strive to know then all what we shall know is the Anatma. So an obvious question arises as to how exactly can Vedanta Shastras be a Pramana for Self-Knowledge.

Shastras are a body of words, and what words do is to clearly and definitely point to some object in such a way so that our effort to communicate our vision is clearly got by the listener. Now, what is definition. Every definition points out to some unique qualities and with the help of these unique qualities or properties we communicate. These are called



Shabd Pramāṇa

“Truth defined is truth defiled.”

Shabd-Pravritti-Hetu - like qualities, relationship etc. If we want to define a Mango, then we describe its color, size, taste, origin, etc. In other words we are distinguishing it from all other objects and assuring that our words point our attention to the exact object. Definition is always limiting. With special qualifications someone may be someone special and important but it also means that the fellow is exclusively this alone and there is no chance of mistaking him or her with any one else. That is how every definition limits. Definitions are fine for our knowledge of the world, but when we start defining

Shabd Pramāṇ

even God or our Self, then it means that we are only this much. Definition limits and therefore the saying goes - God defined is God defiled. Definitions of the ultimate truth are therefore always untrue - never valid. So here we have another problem, and again the question arises as to how can a body of words ever be considered a valid means of knowledge.

Shastras play dual roles and each of them makes them a valid means of knowledge. One, they help us to appreciate the entire gamut of the world of objects, right



Shabd Pramāṇ

from the causal state to the manifested gross state. Then they help us clearly to realize that all this is an-at-

ma, perishable and therefore unreal. To know the anatma as anatma is also knowledge. It is rather a very important knowledge, because the nature of our bondage lies in giving excessive and inflated importance to all the objects, to the extent that we start taking them as our very Self. Our identity is all about the description of our body or minds. As we are misapprehending the Anatma as Atma so the shastras can play a profound role to de-clutch ourselves

Bondage is to give excessive importance to 'objects'.



Shabd Pramāṇa



from all this world of Anatma.

We consider ourselves as limited and even perishable just because of our identification with Anatma. Anyone who clearly sees anatma as anatma has definitely become free from the various limitations of time, space & objectivity.

Secondly, when it comes to the knowledge of Atma, then also Shastras are pramana. This is because words just do

“Our limitation is just because of our identification with anatma.”



Shabd Pramāṇa

not simply define, but work in a different way too, and that is by becoming pointers. Definitions are definitive and thus are definitely limiting, but pointers or Lakshanas are free from that problem. Using the help of some unconnected things we may point the

“Words can define, and also just point.”

attention of the knower in a different direction, like in the classic example of Shakha-Chandra. There is a very fine one-day moon in the summer sky, not easy to see. However, someone first points to a particular branch dangling in that direction and then asks us to

Shabd Pramāna

focus our attention one feet ahead of that branch. That helps a lot and the communication is successful. So when it comes to the valid verbal testimony for the knowledge of Self, the shastras accomplish this task by using the power of Lakshyārtha - pointers. So first they help us to negate all the limiting qualities of anatma which we had erroneously imposed on our self, and when the clouds are clear and the effulgent self alone remains unobstructed, then there is no role of definitive definitions but just pointers. That is how the Shastras, which are words of the enlight-

“*S*hastras are pramana - by using the power of lakshartha.”



Shabd Pramāṇa

ened ones (Apta-Vakyas), become a valid means of knowledge of Self.

Om Tat Sat

ॐ तत् सत्



Vibhooti Darshan





SADHANA
PANCHAKAM

Swamini Samatananda

Sadhana Panchakam



- : 23 : -

बुधाजनैः वादः परित्यज्यताम्

May you give up arguments
with Wise Men

SADHNA PANCHAKAM

 angati:

In the previous sopana the Acharya suggested to un-identify with the deep rooted delusion that 'I am the Gross Body'. This identification has been so strong that even though one has acquired the knowledge by going through shravan and manan yet



Sadhana Panchakam

there are full chances that the earlier deep rooted impressions in the mind that 'I am this gross body' may surface in the mind and reflect in our day to day behaviour. Thus the Acharya feels the need to suggest conscious awareness to overcome this deep-rooted impression. Having suggested this the Revered Acharya further goes on to suggest not to indulge in arguments with a Man of wisdom.

Nididdhyasan is that phase of knowledge where one practices the affirmation and assimilation of the knowl-

“Deep-rooted impressions are negated by equally deep awareness of truth.”



Sadhana Panchakam

edge that one has acquired in the process of shra-
van and manan.

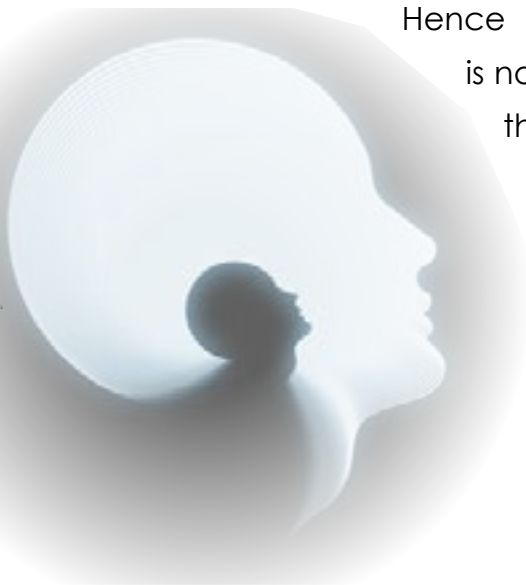
Knowledge that

has been acquired so far is predominantly seated in the intellect. Nidid-
dhasanam is converting this intel-
lectual knowledge into an emotional
strength. It is making this knowledge as
natural to the Self as natural the knowl-
edge of a samsari jiva has been so far.

Hence Nididdhyasana

is not only affirming
this knowledge
on the seat
of medita-
tion but also
being con-

“Nididdhyasana is all
about being aware of our
new-found truth.”



Sadhana Panchakam

stantly alert of this new identity in one's day to day transactions. Then alone one can say that I am truly blessed by Vedantic-knowledge.

This is the reason that the Acharya once again felt the need to re-affirm certain values and tips which have already been a part of learning like 'Garvah parityajyataam' and now in this sopana the Acharya says-Budha janaih vaadah parityajyataam-which means 'May you give up arguments with Wise Men'.

Arguments are a convenient tool to boost one's own ego and to belittle

“Arguments at times may also become a tool to belittle the other person.”



Sadhana Panchakam

the opposite person. There are two terms which need to be understood. One is 'Vaada' and the other is 'Samvaada'. Vaada as we are looking into here means an 'argument' whereas Samvaada means 'a healthy dialogue' to bring about a communication between two people. There is a subtle difference between Vaada and Samvaada.

Samvaada means 'a healthy dialogue' to bring about a communication between two people.

In SrimadBhagwadGeeta Arjuna asks various questions to Sri Krishna. And Sri Krishna too clarifies Arjuna's doubts very compassionately. This is a classic example of a Samvaada-a dialogue



Sadhana Panchakam

between a teacher
and student.

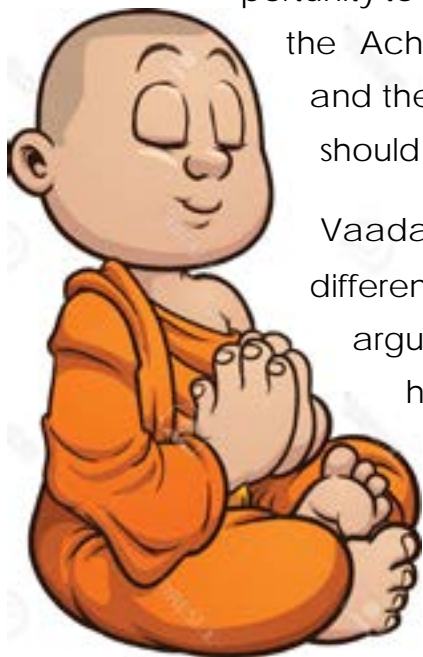
We do not
come across
any moment
of an un-

“Argumentation is not
the way to learning.”

healthy argument from Arjuna but he
sets a healthy example of a humble
desire to learn. Whenever there is an
unhealthy argument one loses the op-
portunity to learn from Wise Men. Here

the Acharya is dismissing Vada
and then Samvaada is what one
should aim for.

Vaada and Samvaada both show a
difference in attitude. A person who is
arguing has a misconception that
he is either equal to or superior



Sadhana Panchakam

than the other. Whereas in a healthy dialogue between a teacher and student or an ignorant person and a Wise Man there is a realization of one's ignorance and therefore a humility to surrender and learn. Although there is enough space for expressing one's doubt and clarifying it. In fact such is the beauty of the Vedic Scriptures and even Smriti Granthas like the Bhagwad-Geeta that knowledge is not imposed as a rule to follow but all knowledge is communicated on the basis of validity of the Scriptures, logic and one's own experience. The very fact that

“**A**wareness of our ignorance makes us humble, and thus open to learning.”



Sadhana Panchakam

'Manan' is seen as a highly important phase of knowledge after 'Shravan' which implies that a person may contemplate upon all that he has heard at the Feet of the Master and then he has full freedom to clarify any doubts risen in the mind. This system is unique only in Sanatan Dharma unlike all other Religions where do's and dont's is the only system of religious practice.

Secondly, when a person enters an argument and continues to insist on his understanding and views, it shows, that he has already made a conclusion and now he only wishes to prove

“One who has already concluded can never learn something new.”



Sadhana Panchakam

"Listen carefully, and then clarify doubts, if any."

his point. The person either wants to establish his conclusion or refute the other person's point. A humble student may have certain notions or understanding, but he is open-minded to what the Teacher and the Scriptures have to say. He is a good listener, where as an argumentative person talks more and is a poor listener. Faith, politeness and sincerity lies in listening to the Teacher and contemplating upon it and then clearing one's doubt. Baseless arguments is Vaada which the Acharya says should be avoided with one's Guru and all other Men of wisdom.



Vibhooti Darshan



Mail from Poozya Guruji

If the time of death is pre-destined, then is suicide also pre-destined?



MAIL FORM POOJYA GURUJI

ari Om.

Well, neither the time of death is pre-destined, and therefore nor is suicide pre-destined. Your question came because you have already concluded

“Of everything is pre-destined then all teachings shall become redundant.”



Mail from Poojya Guruji

that the time of death is pre-destined. I think you are taking astrology a bit too far. We do not subscribe to this view. However, let us not make this a matter of the belief of one or the other - that way no one can arrive at any definite conclusion regarding anything. A better way is to try to humbly see what the shastras say in this matter.

“Free-will is the creator of Prarabdha Karmas, the destiny.”

Just think, if at all everything is pre-destined then why should the shastras tell us to do this or that, or even know this or that. You can always say that if I



Mail from Poojya Guruji

am destined to know then I will anyway know otherwise not. The very fact Bhagwan himself tells Arjuna that 'Get up and fight' means that we are not pre-programmed robots who will anyway act as per their pre-destined programming. What we get in life in this present moment can definitely be now considered as destiny, simply because at this point in time we cannot change its causes. However, our responses are never pre-programmed. There is a definite component of our free-will, which the scriptures clearly say is the very creator of our prarabdha karmas.

“Proper education makes us the master of life.**”**



Mail from Poojya Guruji

We may act as per our conditionings or we may take a different & new route, or we may not respond at all. To say that all responses are pre-programmed is far away from truth and even our experiences.

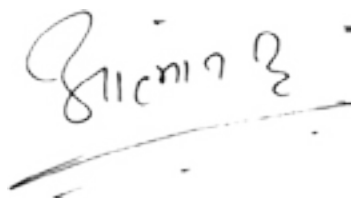
All what is destined is that whoever is born, shall definitely die one day. That's all. Everything in between is discerned only by our self-effort and knowledge. If someone has committed suicide then obviously such extreme steps can never be taken spontaneously without any pre-conditions. There has to be a history of slowly developing despondency, disenthusiasm and disenchantment with the world and its ways.



Mail from Poosya Guruji

Maybe others, because of their own pre-occupations, did not notice all that, but it has to be definitely there. Proper education and philosophy of life helps us to not only properly see the world in right perspective but also live positively in all ups & downs of life. Suicidal tendencies should always be looked upon as signs of mental sickness, and thus should be handled by proper medicine or counselling. Branding them as pre-destined is just shirking away from our insensitivities and irresponsibilities.

Love & om



Handwritten signature of Poosya Guruji, written in black ink on a white background. The signature is stylized and appears to be 'Poosya Guruji'.



Gita Reflections

Gita Ch. 18 Sloka 9

Swamini Samatananda



Gita Reflections

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।

संगं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥

(Gita Ch 18 / Sloka 9)

Renouncing attachment and the result, suppose the obligatory action is performed with the attitude that "it should be done". That renunciation is considered Saetvik, Oh! Arjuna.



GITA REFLECTIONS

 angati:

Renunciation is very highly looked upon by so many people around. Often it becomes a great fancy for many spiritual aspirants. But renunciation is mistakenly looked upon going by the word meaning, that is by renouncing things physically. Here in



Gita Reflections

the eighteenth Chapter of the Geeta Bhagwan Sri Krishna speaks of renunciation at the level of attitude. A person may renounce the objective world, he may renounce actions, fruits of actions, relationships, etc but whether the renunciation is truly in the welfare of the aspirant totally depends upon the attitude with which a person renounces. Thus, as Bhagwan says that people can renounce out of laziness, complacency, out of discomfort, likes and dislikes, out of fear and all such factors. But this does not carry the fragrance of the true spirit of renunciation. This kind of tyaaga or renuncia-

“**R**enunciation is all about our perception.”



Gita Reflections

tion is never a blessing for any one, in fact Bhagwan calls such sannyaasa or tyaaga as Tamasic and Rajasic, which are an outcome of ignorance and delusion. What then is that attitude of tyaga which truly blesses the one who renounces, that has been revealed in the following sloka. Here Sri Krishna speaks of Saatvik tyaaga.

Kaaryam ityeva yat karma niyatam kriyaterjuna:

A person who performs all his obligatory actions not because of any attachment or his individual likes and dislikes

“Think, what is the attitude in Sattwic Tyaga.”



Gita Reflections

nor fascination towards the fruit of action, but he performs them because they ought to be done, as a prescription of the Scriptures, as a will of the Teacher and as a will of the Lord. Every person has certain 'niyat karmas' that is karmas which are his obligatory ac-

“**N**iyat Karmas means that we must do in a situation.”

tions as per his varna, ashrama and situations. Yagya, daana and tapas these are enjoined actions which we all must do. So, a saatvik person performs all such actions simply because they must be done, as they are a will of the Lord. Every person performs ac-



Gita Reflections

tions to look after his body, to earn a living, to take good care of his family, to bring about all such materialistic arrangements in life that will enable a person to live a decent, comfortable and self-respecting life. Many people have faith in God and visit temples, perform puja, practice japa, give charity, but in and through all this, what is more important is the attitude with which we perform our actions. Inculcating a saatvik attitude is the pur-

port here. More importantly

We all must be aware that at the end of the day our dharma is to live a life connected to Ishvara and his entire creation of which we are a part. Living



Gita Reflections

a righteous and holistic life alone will prepare us for our ultimate goal of life that is Self-knowledge. Thus, every person must perform actions. But what is important here is that all such actions be performed with a value towards this goal of life and with a saatvik attitude.

Sangam tyaktva falam chaiva
sa tyaago saatviko matah:

All actions are done giving up attachment-Sangam tyaktva...There is no attachment as a doer, that I am performing the action. As we saw in the previous line of the sloka that we perform all such actions that we ought to do as a will of the Lord, as enjoined to us. And this does not imply a dry atti-



Gita Reflections

tude of being duty bound but it reflects one's attitude of devotion to Ishvara. Parameshwar preetyartham. It is done out of love for God. All actions are an expression of love. Secondly there is no attachment to the actions either. One should understand that even Saatvik karmas can bind a person. Although saatvik karmas are a means to bring about a pure mind. But Saatvik karmas are not an end in itself they are a means to transcend to a higher goal of Self-knowledge. Therefore a saatvik person is free of all attachment to the actions and further Sri Krishna says that giving up the fruits of action is a saatvik tyaga-falam chaiva...No Yagya, daa-

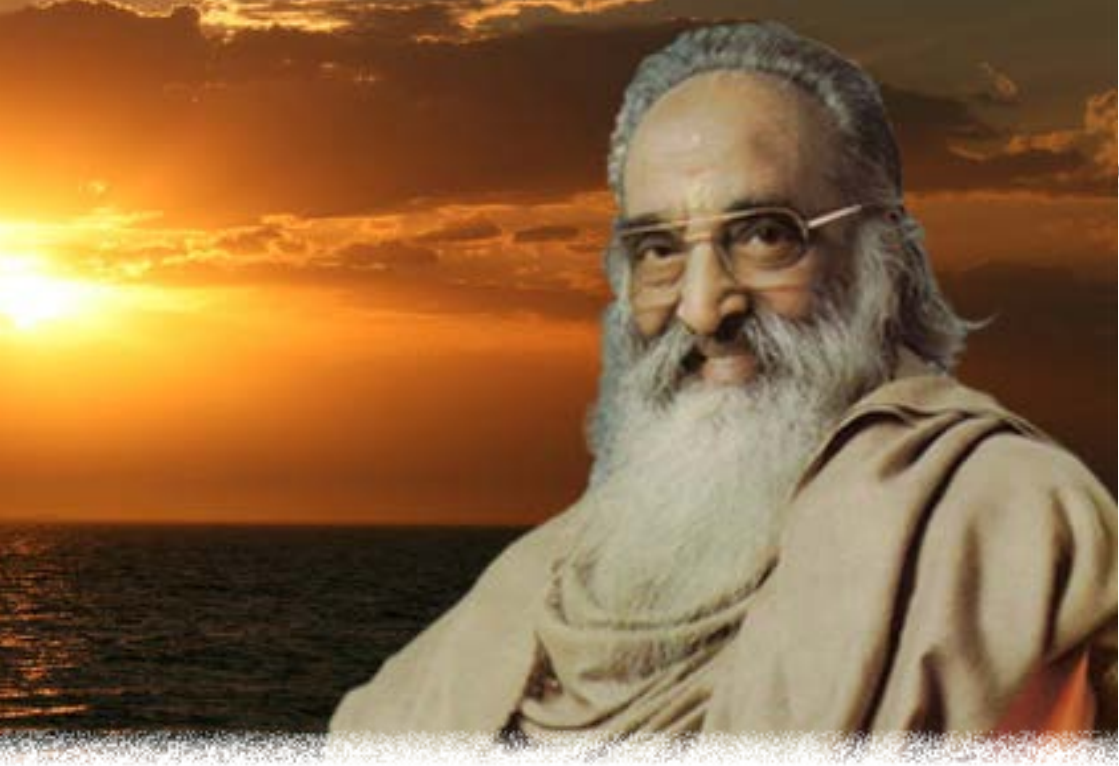
“All actions should be an expression of Love.”



Gita Reflections

na and tapas is performed to acquire money, fame and power. All actions bear fruits at two levels-drishta phala and adrishta phala. Adrisht phala is the purity of the mind which is bringing about an integrated, selfless, and a subtle mind. Bringing about such a mind is what a spiritual aspirant aims for, worldly achievements of success, name, fame, power, money all are drishta phala which is bound to come when ever actions are well performed. But this is not what a saatvik person aims for. He aims for some deeper values of righteousness and knowledge. This kind of renunciation or tyaaga, Bhagwan Sri Krishna says is saatvik tyaaga.





P.P. Gurudev
Swami Chinmayanandaji

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The Art Of Man Making
Meet Chapter Four



THE ART OF MAN MAKING

In the last chapter, Lord Krishna announced that everyone must work, each according to his own Vasanas, in a spirit of Yagya thus effect, a Vasana purgation in himself. While explaining this Yagya-spirit there, we were told that when we are fulfilling our daily duties, we must do it in a spirit of dedication and without the play



The Art of Man Making

of our ego and ego-centric desires. In this chapter, how to eliminate the ego from our mental attitude in our service to the community is enlarged upon.

Ordinarily we assert our ego, with our sense of energy in all our undertakings. The idea of "I do" poisons our actions in as much as we thereby come to labour under unexpected pressures created by endless unforeseen inner and outer problems. It then cannot but distract our attention and disintegrate our abilities. thereby the very quality of our performance sinks low, and consequently, the results become unsatisfactory all through.



The Art of Man Making

Voluntarily to surrender this sense of agency at the glorious altar of an ideal or an idol of devotion (Bhakti). And this is easily and readily available to the emotional types who have a high sense of devotion in themselves. But to a rational and intellectual man o this intensity of self-obliterating devotion is not generally easy. His questioning

intellect would raise a thousand disturbing doubts and while attempting to answer them, the very devotion will cool off into a laughable sentimental weakness.



The Art of Man Making

To ambitious worldly men, who are generally dynamic men of action, devotion seems a cheap sentiment too delicate to bear any deep influence upon them. They need ruthless logic which scientific enquiry alone can provide. In this, the fourth chapter of the Bhagwad Geeta, Krishna piles up arguments to bring to the full conviction of the rational intellect, that our habitual sense of agency in all worldly undertakings is a personality myth and a social superstition.

“Action is manifest expression of the life principle.”



The Art of Man Making

None can ever remain, even for an instant, without action:

“There is mystical agency working in a very orderly manner.”

action is the manifest expression of the sacred life in beings. Every one is compelled to act according to his own modes of mind, born of prakrit. This was already emphasised in the third chapter. Thus nature (Prakriti) determines the quality and quantity of actions undertaken by each individual. In short, there is a greater “agency”, as it were, functioning through us, not haphazardly but according to the strict rhythm of a scientific law.



The Art of Man Making

This chapter strives to clearly point out to us, this mighty determining fact, the sole author of and the final authority in all actions. The Almighty Self, by its mere actionless Presence, inspires all Vasanas to explode into their distinct expressions: together they constitute this wonderful universe of irrepressible force, dashing ahead, fulfilling its history and ex-



“Universal will leisurely unfolds it’s story.”



The Art of Man Making

pressing its achievements in all fields. In this grand march of the universal Will, leisurely unfolding its evolutionary story, you and I come to assert, in our sad short-sightedness and blinding ignorance, a false "I do" mentality which is the encounter of our false ego.

Here is revealed to us the gigantic plan of the Universal play and here is unmasked the jubilant face of the One in whose presence inert matter draws both its substance and its power to act. To realise this magnificent totality at

“Appreciating the magnificent totality is the way to sublimate our petty ego.”

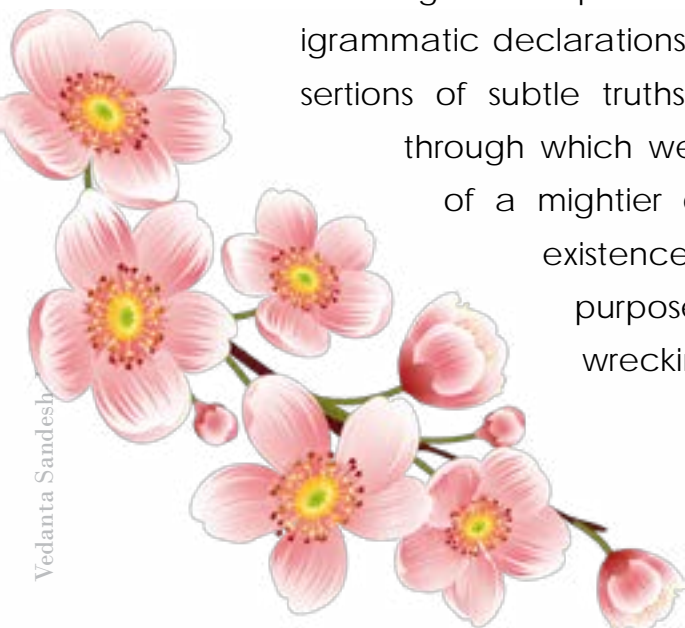


The Art of Man Making

play is to sublimate our wretched insignificant ego. To seek our identity with the Universe is to act thereafter with all the freedom, beauty and strength of a God upon earth.

“**T** rue sanyaas is about giving up the burden of our doership.”

All along the chapter are brilliant epigrammatic declarations of hope, assertions of subtle truths, peep-holes through which we gain visions of a mightier dimension of existence, a diviner purpose behind the wrecking convul-



The Art of Man Making

sions of passions in the world of names and forms.

In and through the beautiful poetic cadence of this chapter, the main theme chants its harmony consistently and so the chapter is rightly entitled as “Renunciation of Action in Knowledge”. (Gyan Karma Sannyasa Yoga.) Here it is not that action is renounced-but it is the sense of agency that is renounced, and a pure sense of selflessness is gained through the knowledge of the Self. The Sevak has ever the understanding that he is but a willing instrument for the flow of the

“Lord Krishna’s teachings are as ancient as the very creation.”



The Art of Man Making

Universal will to flood through him to chaste activities of service to all.

Thus to lift our own ego away from the limited body-mind-intellect equipment and to seek and discover through loving service of the community our greater identity with the universal Self is the way pointed out in this chapter. The glory of this deeper wisdom provides us with some of the most unforgettable poetry in the Divine Song. And this is no original theory of Krishna. The Lord significantly enumerates the teacher-taught hierarchy in this mighty Science. I declared this imperishable Yoga to the Lord Sun: Sun imparted it to Manu: and Manu told it to Ikshva-

“**B**hagwad Gita reveals Sanatan Dharma.”



The Art of Man Making

ku", the famous ancestor of the kings of the Solar Dynasty.

Krishna adds in the same breath how this knowledge so handed down in succession came to the royal sages. However, through the endless march of centuries, the great science got lost to the world (sa kaaleneha mahata yogo nashtah parantapa).

"That very ancient yoga I have this day imparted to you for you are my devotee and my friend, and this is a profound secret indeed." Here Krishna makes quite clear that the Karma Yoga he had expounded in the last chapter is not a personal philosophy, but is the



The Art of Man Making

ancient wisdom so reverentially handed down the ages, the wisdom that is the imperishable foundation of the Sanatan Dharma, the Indian Culture.

The secret import of this Karma Yoga is very profound (rahasyam hyetadutamam) . It has a deep significance which may not strike as apparent in the beginning. Only after long reflections and prolonged periods of practice can we get initiated into the secret depths to enjoy there the fuller involvement of this imperishable philosophy.

With these three verses Krishna launches the fourth chapter and its discussion.





Vibhooti Darshan

Jivanmukta

Wandering In Himalayas

98

Chandannaath

Excerpts from the Travel Memoirs of
Param Poojya
Swami Tapovanji Maharaj

JIVANMUKTA

We continued our upward journey along the bank of the Bhairavi Crossing several forests and mountains and passing through many small villages we reached the capital of Jagarcot in two or three days.

We passed a few days there in a house close to the palace built on the top of a lonely hill. Then at the request of the



Jivannukta

members of the royal family we accompanied them to a summer health resort called Daha. Since the Raja was away, it was his son who was acting as Viceroy, that led us to Daha. Being physically ill and repeatedly urged on by the Prince, I rode on horseback for a furlong, though most unwillingly, in the course of that difficult ascent. It was an unforgettable act of sin of which I had been never guilty in the past or became guilty ever afterwards. In a very short time I realized that horse-riding was by no means congenial either to the nature of my constitution or to my dharma as a sanyasin. So I hastened to get down and continued my journey on foot.

“*H*orse-riding was not as per my dharma of a Sanyasi.”



Jivannukta

Daha was an extensive circular forest area bathed in the beauty of spring. It was covered with a luxuriant growth of deep green vegetation. Trees and plants and creepers and grass were all putting forth fresh leaves, flowers and fruits. At a short distance from the royal palace a

“*Ṭ* spent most of my time in meditation on that plateau of solitary grandeur.”

beautiful hermitage had been built especially for our use. There we took up our abode. Our days passed in perfect peace. Every day enquiries were made from the palace regarding our wants



Jivannukta

and conveniences. On that plateau of solitary grandeur, I spent most of my time in meditation. It is not impossible to keep the eyes open, engage ourselves in various activities and at the same time see the Paramalāii, even as we see Him directly in our meditation while we sit with our eyes closed. Yet if the latter course is preferred, it is only because we desire to reach the sublime state of supreme peace without the obstructions of perceptible things, and because concentration gradually develops into one's second nature. Having consciously overcome obstacles like laya, vikshepa, kashaya and rasaswada, man's mind

“Mind soars higher and higher like birds to the very zenith of Nirvikalpa Brahman.”



Jivanmukta

soars higher and higher like birds to the very zenith of Nirvikalpa Brahman, and finds rest and happiness there. To those who have realized, this kind of samadhi is a source of bliss, to the seekers, it proves helpful in reinforcing knowledge. There is no doubt that the congeniality of time and place goes a long way towards making the mind still and pointed like the flame in a windless room and leading it on to the state of Nirvikalpa and bliss. It may be stated with certainty that the Himalayan atmosphere permeated with the noble penance and energy of the great rishis, has exceptional powers of easily leading minds to peace and concentration.

“Himalayas permeate with the noble energy of the great rishis.”





STORY

Section

LESSON FROM ADI SHANKARACHARYA



One day, Adi Shankara was walking through the market place with his disciples. They saw a man dragging a cow by a rope. Shankara told the man to wait and asked his disciples to surround them. 'I am going to teach you something which is of great value' and he further continued, 'Tell me who is bound to whom? Is the cow bound to this man or



Lesson from Sri Adi Shankaracharya

the man is bound to the cow?’

The disciples said without hesitation ‘Of course the cow is bound to the man! The man is their master because he is holding the rope. The cow has to follow him wherever he goes. The cow is his slave.’

‘Now watch this,’ said Shankara and took out a knife from his bag and cut the rope. The cow ran away from the master and the man started running after his cow, ‘Look, what is happening now,’ said he, ‘Do you see who the Master is? The cow is not at all interested in this man. The cow in fact, is trying to escape from this man.

This is the case with our MIND. Like the cow, all the negative thoughts that we



Lesson from Sri Adi Shankaracharya

carry inside our minds like anger, jealousy, hate, fear etc., is not interested in us. WE ARE INTERESTED IN IT; we are keeping it together for years and not wanting to EMPTY AND FREE OUR MINDS. We do not want to release the grip and instead our mind wants to further entangle us and feel overjoyed. The moment we lose interest in all this waste, that has completely filled our thoughts, we will understand the futility of it and it will start to disappear. Like a cow, it will escape and disappear and run to safety.'





Mission & Ashram News

*Bringing Love & Light
in the lives of all with the
Knowledge of Self*

ASHRAM NEWS



June - 2021 / Masik Satsang Video Recording



ASHRAM NEWS



June - 2021 / Masik Satsang Video Recording



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June - 2021 / Masik Satsang Video Recording



ASHRAM NEWS



13th May
2021



Craft Classes

Bal-vihar



ASHRAM NEWS

13th May
2021



Bal-vihar
Children

17th May 2021



ASHRAM NEWS



Craft classes



20th May 2021



ASHRAM NEWS



Ashram Pet Daya's



4th B'day Celebration



ASHRAM NEWS



26th Jun
2021



Blessed by



P.P. Guruji



ASHRAM NEWS

*A very
fun-filled*



*lively
evening*

26th Jun 2021



ASHRAM NEWS



Children are Daya's most lovable friends



ASHRAM NEWS



Games & Dance



Joyous Evening



ASHRAM NEWS



Sirpur Lake-Indore



ASHRAM NEWS



Bio diversity area



Sirpur Lake-Indore



Internet News

Talks on (by P. Guruji) :

Video Pravachans on YouTube Channel

- ~ Monthly Satsang Videos
- ~ Prerak Kahaniya
- Eksloki Pravachan
- ~ Sampurna Gita Pravachan
- Kathopanishad Pravachan
- Shiva Mahimna Pravachan
- Bhaja Govindam
- Hanuman Chalisa

Audio Pravachans

- ~ Prerak Kahaniya
- ~ Sampurna Gita Pravachan
- ~ Eksloki Pravachan
- ~ Eksloki Chanting

Vedanta Ashram YouTube Channel

Monthly eZines

Vedanta Sandesh - June '21

Vedanta Piyush - June '21



Ashram / Mission Programs

24th July 2021 - 7.00 PM

Online Montly Satsang

Chanting / Prarthana / Pravachan

Only for Ashram-Parivar Members

P. Guruji Swami Atmanandaji

24th July 2021

GURU POORNIMA CELEBRATION

There will only be an in-house program

An Online Satsang is being planned

Ongoing: Five days a week - Tue to Sat

Mundakopanishad (with Shankar Bhashya) 3-2

@ Vedanta Ashram, Indore - for Ashram Sanyasis

P. Guruji Swami Atmanandaji





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